

THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

When you have finished reading this copy of The Christian Century place a one-cent stamp on this cover and hand the magazine to any postal employee. The Post Office will send it to some soldier or sailor in our forces at the front. No wrapping—no address.

A. S. HURLBORN, Postmaster-general.

Vol. XXXV

May 23, 1918

Number 21

What Are We Fighting For?

By Robert E. Speer

The Irish Muddle

By Alva W. Taylor

MAY 25 1918

CHICAGO

Both Victory and Defeat in Sight

The Emergency Drive has reached its most critical stage. A glorious victory will be won if the habit of success is carried through to the rest of the churches; a disastrous defeat will be suffered if either war-weariness or over-confidence makes us relax our efforts. Whatever excuse there might have been for any church's staying out of the Drive has been swept away by these three great and surprising demonstrations.

I. That Our People Have the Money.

For 109 years we have been stopping before all sorts of opportunities and allowing every kind of disaster to overwhelm God's work, because we were few and poor. This year of all years we thought we had been "bled white" by the numerous war appeals. Only dire necessity compelled us to undertake the Emergency Drive and only blind faith justified the effort. Up to May 16th \$1,650,000 has been reported and only in rare instances has any real sacrifice been involved.

II. That They Are Willing to Give.

People will not give just for the exercise of giving. But when facts are presented, which show a real necessity for money, they are more than ready to supply it. Better than the volume of the giving has been its cheerfulness.

III. That the Local Leaders Can Raise the Money

Very few subscriptions have been taken by either national or state workers. The local minister and other officers of the church have presented the case and got the pledges better than any "expert" could. Where they feared to try it, neighboring pastors have been called in and have repeated the success of their own congregations.

The Year Book for 1919 will show in a special column the amount given by each church in the Emergency Drive. Here are just a few typical instances:

Louisiana has reported \$12,000 on an apportionment of \$5,000, Shreveport giving \$4,000, Crowley \$2,025 and Baton Rouge \$3,532.

Ohio, \$214,085; Central, Lima, \$5,465; New Antioch (rural), \$1,805; Middletown (Mission tabernacle), \$1,300; West Boulevard, Cleveland (building half done), \$4,200.

Texas, \$124,000; East Dallas, \$4,062; Corsicana, \$4,000; Austin, \$4,000; Breckenridge (total last year, \$137.50), \$2,515.

Oklahoma—Ardmore (last year \$20.30), \$1,500; Enid First (\$581.16), \$6,000; Miami (\$185.25), \$2,880; Oklahoma City, First (\$1,367.65), \$5,500.

Southern California—Imperial (last year \$69.62), \$1,965; Pasadena, First, \$8,576; Long Beach, \$12,822; Pomona, \$6,043.

Kentucky, \$98,000; Bowling Green, \$4,325; Versailles, \$4,805.

Kansas, \$90,000; Princeton (\$48.32), \$1,135; Wichita, Central, \$3,710; Wellington, \$3,010; Hutchinson, \$5,062; Jewell County, asked for \$1,600, has pledged \$3,989.50.

Illinois—Champaign, \$6,000; St. Joseph (\$74.02), \$1,390.

Missouri determined to reach \$250,000; Carrollton, \$3,007.50; Joplin, First, \$3,330; Salem (last year \$57.66), \$2,000.

Indiana, \$215,000 and going on to \$300,000; North-Salem, \$2,050; Russellville, \$3,600; Refuge (Hamilton County), \$2,345; Muncie, \$6,000; Vincennes, \$13,250; Indianapolis, Downey Avenue, \$6,000; Third, \$7,500; Central, \$11,400.

The churches that have not yet acted are just like those that have done these marvelous things. All they need is to know the facts that made these give *and the additional fact that these, their brethren, have given*. For any to fail now is to desert those who have done their duty, in spite of the worst possible local situations, as well as to be disloyal to the supreme necessities that started the Drive. The Disciples of Christ are neither deserters nor slackers. Give all of them a chance to prove it.

Men and Millions Movement

222 West Fourth Street

CINCINNATI, OHIO

The CHRISTIAN CENTURY

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Number 21

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

What Are We Fighting For?

THERE ought to be no doubt among Christian men as to what we are fighting for in the war, as to the great moral and spiritual ends which justify it.

We are fighting to put an end, if we can, to war and to the burden and terror of armaments. It cannot be too often said that it is a war against war that we are waging. Both militants and pacifists often deride this idea, the former because they do not think that war can be or perhaps ought to be destroyed, the latter because they do not believe that war can ever be ended by war. But there are millions of men who hate war and believe it must be ended and who are able with conscience and determination to support this war because it seems to them unavoidable and necessary as a struggle directly aimed at war itself. They did not want war. The precipitation of the war by Germany outraged all their deepest convictions. And the principles and convictions and practices as to the nature and method of war on the part of Germany seem to these millions of men to be intolerable on our earth. To give them unhindered room would make the world an impossible home for free and friendly men. They must be destroyed. War against them is war against war. It is war for peace.

* * *

This purpose also nerves the men at the front on whom the burden falls heaviest. They see the irrationality and wickedness of war more clearly than anyone else. What sustains them is the thought that they are enduring it so that no one else may have to endure it. The thing is so dreadful that it is worth every sacrifice to slay it and to make sure that the world will not have to go through it again.

We are fighting against aggressive autocracy. Not yet against autocracy itself. We disbelieve in it and we fear it, but if any nation wants it for itself and can have it without letting it imperil all other nations thus far we have said that we have no right to interfere. It is not our business. Each people has the right of self-government. But we cannot sit quiet and let autocracy, unwilling to stay at home, go abroad to rule the world. It is the strong nation invading other nations, attacking the rights of humanity, perpetrating wrong and injustice, that must be resisted and bound to keep the peace, just as the strong man breaking the laws of society and perpetrating wrong and injustice in the state must be bound.

We are fighting against the claim of nations to be above the moral law. A state cannot endure if one class of its citizens is allowed to excuse itself from the moral obligations which bind all others. And the world cannot endure if any nation is allowed to set itself above the principles of truth and justice and righteousness which have their ground in the character of God and which are the foundation of individual life and must be the foundation of national life and of international relationship. It is moral anarchy for any nation to set itself and its interests above the laws of God, which are laws of universal right and justice.

We are fighting against the idea of power as its own law, against the ancient claim of might to be its own right. This idea, if yielded to, puts an end to civilization. If we merely match might with might and try to disprove the claims of might by superior might we support the very law we attack. But if we use might for right and hold it subject to right, and repudiate utterly the principle that it is or can be anything apart

from right, we may safely and we must unyieldingly oppose what strength we have or can get from God against the falsehood of power as its own warrant for aught that it can do. The very essence of evil is in this falsehood and must be destroyed.

* * *

And we are not only fighting against great falsehoods and wrong, we are fighting for a new world order of concord and peace and justice.

Just as in each nation the elements which had to be combined were compelled to give up their separate claim to the end that a righteous and stable political order could be established, so now we realize that the world must in some simple and practicable way be re-organized to provide some instrumentality of international justice which will settle difficulties by peaceful, judicial processes, as men settle their difficulties among themselves without murder or any violence. To carry mankind forward by such a big advance is worth any sacrifice necessary to win it.

All of these things ought to have been won without war. They have not been. Against our wills the great war which involves these issues came out and laid hold upon us and, whether we would or no, we had to take up our part. And now that duty cannot be played with. Asking God for his forgiveness for all that has been wrong in ourselves, humbly trusting his grace and seeking his strength, we are to take up our task in the spirit of those who know only one fidelity, the fidelity that knows no yielding until its task is done. Without hate or pride or wrong-doing, without using against evil the evil we deplore, without malice toward anyone and with charity toward all men, including our foes, with patience and tenacity and deathless devotion, we are to

do the work that has come to us until it is done and done to last.

It is the business of the Church to keep clear and unconfused these moral ends which alone justify the war, to warn men against hate and evil will, to strengthen in men's hearts the sense of deathless devotion to duty, to encourage faith in the possibility of establishing on the earth a righteous order worth living and dying for, to show men that they must and can behave now as citizens in a manner worthy of the gospel of Christ, to maintain in the soul of the nation an unswerving loyalty to righteousness and a fearless love of all humanity, to make the nation humble and penitent before God, and to summon it to such obedience to God's holy law that it can confidently offer itself to him for the accomplishment of his purposes of justice and truth.

ROBERT E. SPEER.

Organizing Our Interests in Unity

IF the seventh annual report of the Association for the Promotion of Christian Unity were to be taken as the criterion for judging the interest of Disciples of Christ in Christian unity, the showing would be rather discouraging. There are two Chicago churches making financial contributions to the cause; three churches in Indianapolis sent an offering; four churches in St. Louis cooperated financially and Kansas City has eleven cooperating churches. All Illinois has just six cooperating individuals, while in Indiana there are four; Kentucky has three and Iowa three. Such figures might be multiplied to indicate the apathy of our people to the one organization which is working at our historic task.

There has recently come to the service of the Association for the Protection of Christian Unity, Rev. H. C. Armstrong, who is commended to the brotherhood by many years of successful service as a city pastor. He will in the future devote his full time to the service of the Association and relieve the over-burdened President, Rev. Peter Ainslie, of the body of detail which is necessary to carry on a national organization. The coming of Mr. Armstrong to the task should be a sign for renewed interest on the part of the rank and file.

While our churches have been indulging in sporadic talk, the forces making for unity continue their victorious march. The war is taking ministers out of over-churched towns and will close up many a church which is not needed. The ministers who come back from the war will not bring with them any great enthusiasm for our present denominational order. Religion and life will be the big themes and not tweedle-dum and tweedle-dee. In the days following the war, there will be large opportunity for prophetic leadership.

We should, through our Association for the Protection of Christian Unity, prepare the hearts of our own people for union. What we ought to be doing is to marshal our forces to the fore-front of the big world movement. Though we have a hundred years of interest in this matter, we are not now prepared for such leader-

Their Beauty Shall Not Die

By Mary P. Sears

WHERE thou hast trodden, O Death,
All the black pathway,
Lo, the bright poppies,
Scarlet poppies upspringing,
Rooted in fire and blood,
Lifted to beauty.
On thy dark track, O Death,
Lo, radiant poppies;
And high overhead,
Skylarks are singing.

In thy dark arms, O Death,
They sleep, the young, the great-hearted,
Earth is drenched with their blood,
It is flame in her bosom.
In thy dark arms, O Death,
They sleep and are silent.
From their deep sleep and pain,
From their valor and beauty,
Bloom the bright poppies,
Poppies
Into the sunlight springing;
And high overhead,
Skylarks are singing.

—The Christian Register.

ship. We can only be prepared by making this interest central in all of our churches.

The Association asks that Pentecost Day be used for the preaching of a sermon on union.

The Bankruptcy of Orthodoxy

THE war is changing everything which has not demonstrated its efficiency. Not the least of the changes will be in the realm of religion. Many people have expressed their discontent with the church in days gone by and we have talked of the alienated masses. Since religion is more conservative than any other of our life interests, change has not in this case followed so quickly in the wake of criticism as it would in economics or industry.

In these days of reconstruction the persistent defiance of modern educational achievement by any section of the church invites speedy ruin. Why should the world tarry to debate with belated ecclesiastics over evolution or laboratory methods? That debate is all over long ago, except in obscurantist circles. Let the obscurantist minister go to his own place.

The bankruptcy of orthodoxy is even more a spiritual matter than an intellectual one. The deadness and lethargy of churches which make the most of holding traditional opinions show that the candle has burned out and the game is up. The orthodox evangelism which continues to use discredited tricks to pile up numbers and telegraph reports to the press must give way to honest efforts to convert people to Jesus Christ.

What people demand of religion today is reality and sincerity. They are hungry for the gospel of Jesus Christ. The gospel must be stripped of the over-lying dogmas of baptismal regeneration, or episcopal grace, or revivalistic blessing and set forth as Jesus and Paul gave it to the world, in its simple dignity and beauty. This gospel need defend itself with no threats, for it is convincing without argument or penalties. Orthodox religion must live by giving up the method of orthodoxy, that of intimidation, and adopting the sweet reasonableness of Jesus Christ.

The War and Your Church

A YEAR of war should enable many congregations to begin to tabulate the specific results which have come to their work from war conditions. How many men have gone away? The service flag flying in your church may answer. Has their going meant a smaller attendance or has their place been taken by new worshippers attracted to the church by the new need of religion which has arisen? What new activities have come into the church as a result of the war? Just how has the war changed the preaching in your church?

A series of questions like these, properly formulated, would bring out the important matter of adjustment to new conditions. Under the stress of war-time some churches will come into larger efficiency, while others will lose entirely their place in the community.

The church that goes on in the same old way, unconscious of the new world in which we are living, will be the one to suffer.

Fortunately, the church is not left without guidance today with regard to its activities. The government bulletins which come in great numbers make specific and practical requests which are nearly always of a sort that the church may accede to. There is a growing literature for the churches, such as the little volume, "The Churches of Christ in Time of War," put out by the Federal Council; this literature serves the purpose of furnishing guidance to the churches concerning both the message they shall deliver and the practical activities in which they shall engage.

These times furnish an opportunity for propagating Christianity such as we have not had in many generations. The outstanding religious work in the military camps needs only to be supplemented with an equally well advised program in the home church to bring large numbers of new people into the churches. While we push war gardens in the church, let us not forget to cultivate our spiritual gardens, for we are sure of a rich harvest.

Home Mission Opportunities

INSTEAD of the war decreasing the home mission responsibilities, they are rather increased. One cannot doubt that the form of our ecclesiastical world is about to be greatly changed. In times of readjustment the organized agencies of the church find their true place.

We have Jewish chaplains that wear a cross on the collar and Christian Science chaplains that have submitted to vaccination, it is said. Who can doubt that every denomination will find many of its prejudices and methods and some of its supposedly fundamental teaching changing under these conditions?

The war will remove the men in some communities who have been the chief support of the church. With these in the army or in some war industry in a distant city, a congregation that was once strong financially may come at last to require aid. As this weakness will be of a rather transient character, it will be a good investment of home missionary money to provide the aid.

On the other hand, many a little church will be confronted with new opportunities. The people who left the strong church may come into the town where there is a weak church. All that is needed is a good minister and a little initial help to transform the little church into a strong aggressive organization which will eventually develop strength enough to weather whatever post-bellum slump may come to it.

The presence of war camps and various kinds of factories will create a need for new churches which did not exist before. The extension work of the various home mission societies will be of a very urgent character. The Disciples will hear more calls for new churches than they have heard in a decade.

It is just this war situation, then, that makes its demand for more home mission funds and an intelligent and modern administration of these. There is no possible

argument for leaving our home mission work in its present weak and footless condition. We lag behind all the great evangelical bodies. With more funds we can hope that the new emergencies of home missions may be met.

The New Red Cross Drive

THE fund of a hundred million dollars raised a few months ago in America for the Red Cross has been expended. During the week May 20-27 a new drive is being made for another fund of a hundred million. The theme is one which is native to the genius of the gospel, though the Red Cross has no peculiar religious affiliations. It is proper for the leaders of the Red Cross to ask and expect of our evangelical churches strong support for this great enterprise which is conducted in the spirit of the Good Samaritan.

There will be 800,000 troops in France by June 1 and a million by July 1. They will not wait long in France to face the realities of war. When they do, and our communities are called to mourn, we shall think of the one organization in Europe which is effectively organized to defeat some of the destruction of war.

We are not to think, however, that the work of the Red Cross is confined to the soldiers. A nurse in one of the base hospitals writes back telling of her experiences in caring for refugee children removed from the front. They come in with their mournful cry, "j'ai faim" ("I am hungry") but soon they are clean and are being fed as well as the limited supplies in France will permit. The horrors of German methods make it almost impossible for the nurses to maintain that neutrality of sentiment which is characteristic of the Red Cross nurse, for these children are the witnesses of Germany's supreme crime against the race.

Last year the Red Cross got \$1.02 to the front for every dollar contributed; this is rather a unique record.

The Red Cross is not a religious organization, but the Red Cross is a cross none the less and the work of the society represents the Christian attitude. Religious people, and more especially the good friends of Jesus Christ, should rejoice to cooperate in its work.

Fix Up the Church Grounds

IN some communities the most slovenly kept public property is that which is maintained by the churches. How hideous it is to see a fine old frame church which once had white paint on it, losing its coat of white and standing the very picture of desolation in the community. It makes one wish a friendly fire would spare the sanctuary this disgrace and indignity.

There are churches with lawns that grow up to tall grass all summer, while the neighboring lawns are nicely trimmed from time to time. It does not increase the popularity of a church if its abundant crop of dandelions is the plague spot in a community where the citizens are busy fighting the dandelions.

It takes but little money and labor to make the church lawn a sample of what all the city lawns should be like. Flower beds can transform the place and make it home-like

and attractive. Many a person is repelled from a forbidding exterior who would like to go to a church that is kept up with care and good taste.

A little talk in the Sunday school, rightly conceived, would turn scores of children into protectors and cultivators of the church lawn. They would like to plant and care for little flower plots. War time is no time to give up beautiful things which do not cost much. We need the flowers and the pleasant view now much more than ever before.

Children's Day in the Church

THE modern church has taken the child and set him in the midst. He is no longer relegated to the basement; in most communities the buildings that are now being erected are constructed chiefly for the work of religious education. The institution of Children's Day marks the beginning of this new attitude toward child life. Originally a spring festival, gradually the full meaning of the day has dawned upon the church.

Our Foreign Christian Missionary Society has used the day for the purpose of teaching missions and securing the cooperation of the children in the work of the world's redemption. The amount the children contribute each year is a significant feature of the income of the society, but were it much less we should still prize Children's Day for its educational opportunity.

We shall never overcome the inertia of the church in missions until we raise up a new generation which has been instructed in mission work from the beginning. Children's Day is therefore one of the guarantees that the future church will be missionary.

It is for this reason that it is peculiarly important that the exercises of the day should be kept true to the missionary idea. Certain publishing houses furnish programs which make the day a nature festival rather than a religious red letter day. Recitations and songs about birds and flowers only repeat the familiar material of the public school. The church rejoices in the beauty of nature but even more we rejoice in the oncoming of the kingdom of God.

The Sunday school leaders should not pitch the giving on too low a level or the results of the giving will fall short. Almost as bad as teaching children not to give to missions is to teach them to give pennies. We have found no community which has a family impoverished by religious giving. Let us not be afraid to ask for a great offering this year.

The Weeds in My Garden

A Parable of Sated the Sage

NOW, after I had planted my Garden, there were certain mornings when I rose early and took my Hoe, and went out, and Watched Things Grow. And my soul was Enlarged.

But as it grew later in the Spring there came nights

when I had been out, and the Morning Came Too Soon, and I went not into my Garden. And when I went after a Week or Two, behold the Weeds had grown Faster than my Plants.

And I toiled with my Hoe till I blistered my Hand, yet gained I but little. And Everything seemed to Happen to my Plants, and nothing to harm the Weeds.

And one day I returned from my Garden, and I was weary. And I ate my bread in the sweat of my face.

And I said, O Keturah, I am a Punk Gardener.

And Keturah answered, It would not be becoming in me to Dispute my lord.

And I said, Behold, my fathers before me were Punk Gardeners. My first Ancestor was a Gardener, and he could not Hold Down his Job.

And Keturah answered, Let not my lord be Discouraged overmuch. That Ancestor of thine Got some Good Things out of his Garden; surely thou canst do as well as he.

And I answered, Yea, he got some good things out of that Garden, the one of which was Experience; and that is a fruit that hath its bitter and its sweet, but is Profitable.

And Keturah answered, My lord hath spoken wisely. Likewise did Adam get a vision of the Eternal Mystery of Life, and beheld the wonder of Nature, that seed cast into the ground cometh forth in marvelous forms of beauty. Oh, my lord, is not that worth a blistered hand?

And I answered, O thou wise woman, daughter of the Sun and Moon, thou speakest wisely and well; for Adam learned how to be a worker together with God.

Then were we silent for a season, for we thought of many strange and wondrous things that we had seen in our Garden.

And I said, Keturah.

And she said, Speak on, my lord.

And I said, Adam got one other good thing out of his Garden.

And she said, What was that, my lord?

And I said, It was the most Enjoyable, yet the most Troublesome. He was hard put to it to live With it, and he found he could not live Without it.

And she said, Thou speakest in riddles, Surely my lord doth not mean the serpent?

And this she said, but she knew what I meant.

Two Poems "In Memory"

We Shall Remember Them

By James T. White

THEY sleep beneath no immemorial yews;
Their resting place no temple arches hem;
No blazoned shaft or graven tablet woos
Men's praise—and yet, we shall remember them.

The unforgetting clouds shall drop their tears;
The winds in ceaseless lamentation wail
For God's white Knights are lying on the biers,
Who pledged their service to restore the Grail.

They gave their lives to make the whole world free;
They recked not to what flag they were assigned,
The Starry Banner, Cross, or Fleur de lis—
Their sacrifice was made for all mankind.

For them the task is done, the strife is stilled;
No more shall care disturb, nor zeal condemn;
And when the larger good has been fulfilled,
In coming years we shall remember them.

How can the world their deeds forget? In France
White crosses everywhere lift pallid hands,
Like silent sentinels with sword and lance,
To keep their memory safe for other lands.

What need have they for holy sepulcher?
Within the hearts of men is hallowed ground—
A sanctuary where they rest secure,
And with Love's immortality are crowned.

And far-off voices of the future sing,
"They shall remain in memory's diadem";
And winds of promise still are whispering
Through storied years, "We shall remember them."
—The Boston Transcript.

Immanuel

By E. W. McDiarmid

IT shall be spoken of the dead,
Who met and kept a solemn tryst,
Of them for aye it shall be said,
"They died to save the cross of Christ";
For when the cross of Christ fell low,
They raised their own and perished so.

It shall be spoken of the cross,
The holy cross of Calvary,
That gain had almost turned to loss,
But for the miracle we see.
The cross on which the Saviour died
Has wondrously been multiplied.

It shall be spoken of the blood,
The precious blood from Jesus' side,
That healing stream became a flood,
When in our day the soldiers died.
The blood had lost its power to save,
But for the blood our martyrs gave.

It shall be spoken of the Lord,
Who came, but did not tarry then:
He comes, by all to be adored,
In coming in the hearts of men
When Christ in them our dead have died
To save the Saviour crucified.

It shall be spoken of our God—
He came from Heaven on earth to dwell,
And with His awful, chastening rod,
He swept away the last of Hell.
Immanuel God, at last we see,
That Thou art where Thy people be.

Jesus and the Second Coming

Later Testimonies of the Gospels Regarding His Words on the Subject

OF THE five sources of information in our possession which deal with the acts and words of our Lord, three have been considered in the previous study. They were The Sayings of Jesus, as they seem to have taken form as one of the basic elements of the Synoptic Gospels; the Gospel of Mark; and the Gospel of Matthew in its present form. There still remains the Gospel of Luke as the latest of the Synoptic records, and in comparison with these four documents the Fourth Gospel then claims attention.

In examining the Gospel of Luke one is reminded of two outstanding characteristics of this classic of New Testament literature. One is its non-Jewish origin, and the other is the close relationship it exhibits to the spirit of the Pauline writings. The writer, if the well-known and almost unanimous testimony of tradition and of the work itself may be trusted, was a Gentile of Antioch or Philippi. His approach to the themes which occupied the attention of the primitive Christian community would naturally be more cosmopolitan than that of the other New Testament authors. One would therefore expect him to be but slightly influenced by the apocalyptic spirit of current Judaism, which found such a responsive attitude in the early church. On the other hand it is evident in many ways that the writer of the Third Gospel and the Book of Acts was strongly attracted to Paul, both in personal relation and in the interpretation of the Christian message. And the impressive place which the idea of the imminent return of Jesus had in Paul's thought has been indicated in an earlier paper. Of the two forces thus drawing him in opposite directions, which was likely to prove the stronger? The most casual reading of the Gospel leaves little room for question. The great expectation is there, but it is given far less stress than in the Gospel of Matthew, and is even less vividly set forth than in the Gospel of Mark.

THE GOSPEL OF LUKE

The data presented by this document are illuminating. Jesus is reported as referring to the judgment, in which the men of that generation should suffer in comparison with those of Nineveh (11:31); he spoke also of his future place at the right hand of power (22:67), of the necessity that his followers preserve the heroic spirit in the day of persecution so that they might stand at the last before him in joy (21:36), and gave them assurance that they should share his judicial authority, sitting upon twelve thrones to judge the tribes of Israel (22:30). Injunctions to watchfulness and readiness are given (12:36, 40).

In this Gospel the destruction of Jerusalem and the distress that attended that tragedy appear very dramatically in the words of Jesus. Years had passed, of course, since those lurid events took place, at the

time when the Gospel was put into form. But the memory of the tragedy and its meaning for the church must have been fresh in the minds of the disciples, and could hardly fail to mold and color the reports of the Master's counsels to his friends. To the Jews he said that their house would soon be left desolate, and that their rejection of him, their only hope, would be more evident still at the one moment, his triumphal entry, when the nation, in spite of the official prejudice that was sending him to his death, would hail him as the Son of David and their king (13:34, 35).

FALL OF JERUSALEM

In the references to the siege (19:43, 44), and to the destruction of the temple (21:6) one finds echoes of terrible happenings too recent to have lost their horror. In the words concerning the treading down of Jerusalem until the times of the Gentiles be fulfilled we may have a reminiscence of the author's conversations with Paul on the Apostle's great hope of Gentile repentance and salvation (21:24, 25), although it is more probable that the reference is to the period during which the Romans would have their cruel way with the city. References to the revealing of the Son of Man (17:30), to the suddenness of his disclosure (17:24), and to his appearance in a cloud with great power and glory (21:27) are in full accord with the earlier Synoptic Gospels. So also is the decisive statement that all these events were to transpire within the limits of the living generation (21:32).

While, therefore, the apocalyptic hope has an important place in this Gospel, as one would expect from the prevalence of that opinion in the thought of Paul and in the early Christian circle, yet it is noticeable that it occupies no such commanding position as in the First Gospel, the one that preceded it in the growth of New Testament literature. Was the idea of the speedy return of the Lord receding somewhat into the background in the conviction of the growing body of believers? The date of the Gospel of Luke cannot be determined with assurance, but it is a safe conjecture that it took form not earlier than the eighth decade of the first century. The personal influence of Paul was some distance in the background. The destruction of Jerusalem and the persecution of the Christians in Rome under Nero were memories, albeit vivid memories to the church. The renewal of persecution under Domitian in Asia Minor had not occurred. That tragic affliction, out of which the Book of Revelation emerged, was a somewhat local event, and would hardly affect the general Christian tradition very powerfully. Does the testimony of the Gospel of Luke indicate that in the larger portion of the church, where it was unaffected by local occurrence, the hope in speedy coming of the Lord was

being modified or interpreted in other terms? There seems to be ample ground for such an opinion.

THE GOSPEL OF JOHN

Turning from the Synoptic Gospels to the much later testimony of the Fourth Gospel one finds impressive confirmation of the view just outlined. Of course it is unnecessary to point out the total contrast between the Johannine writings, consisting of the Gospel and the Epistles, and all the other documents of the New Testament. Into the vexed question of the authorship and precise dates of these records it is no part of the present purpose to enter. It is perhaps enough to say that they fall into the period at the very end of the century, or perhaps over the boundary line of the second century. In order of events, in point of view, and in the picture given of the life of Jesus, they are in marked contrast with the earlier writings. These differences do not imply dissent from the earlier tradition so much as the need of a new and timely interpretation of the supreme facts which had done so much to transform the religious and social condition of the empire.

Long years stretched between the author's date and the ministries of Paul and Peter. The fierce persecutions which had threatened the church in the days of Nero and Domitian had given place to a growing conviction on the part of official Rome that Christianity was not to be crushed by any processes of espionage or oppression. It was increasingly a part of the order of human society. On their part the followers of Jesus had ceased to expect any catastrophic relief from their troubles. This was due both to the failure of those vivid hopes which an earlier generation had cherished, and to the lessening need of any such deliverance. The order of the world was changing. Christianity was becoming a licit, not an outlawed, religion. What is the attitude of a Christian writer of this period to the hopes of the parousia cherished by a former generation of disciples?

CHANGES OF VIEW

Almost at once it is apparent upon opening these impressive portions of the Christian Scriptures that the old categories have ceased to have significance. The entire apocalyptic conception of the manner in which Christ will dominate human society has disappeared. The dramatic pictures of the future have been replaced by a confident faith in a progressive realization of redemptive ends through the preaching of the good news and the expansion of the Christian society. The conception of a coming judgment is here, but it is an undated and apparently a far-off event. The resurrection of the saints by the power of Christ is very often emphasized, as in the recurring words, "I will raise him up at the last day" (chapt. 6 *passim*). Even the idea of judgment is made less sinister than in the earlier sources, as when Jesus says, "I am not come to condemn the world, but to save it" (3:17).

But the most striking difference between this author's record of Jesus' words and those that preceded is his stress of the timeless and enduring character of

the Christian life. Death no longer has any place in the program of the believer. Such a one has passed from death to life (5:24). Those who partake of Jesus' nature have eternal life already, and that life is of a quality which makes ineffective the touch of death (5:40, 51). Such as they will never taste of death (8:52). The reason for this assurance lies in the fact that Jesus is himself the resurrection and the life, not only able to raise up his followers from the grave, but imparting to them a measure of life which makes death a negligible incident in a deathless career (11:25). The writer of these great messages struggles constantly with the difficulty of making clear a conception of life which constantly eludes precise explanation because it differs so radically from current ideas as to the power of death over the soul of man. At one time the Master speaks of going away and coming back again (14:2, 3, 18, 28), but evermore he seeks to impress the disciples with the fact that he is not to leave them at all. It is necessary, he says, that he go from them. They would take no responsibility if he remained in the flesh. Yet he is not going to be parted from them. He will send them the Comforter, whose ministry is to be manifold. Yet it is evident that his language trembles under the stress of the effort to make them understand that the Comforter is himself in the timeless and spiritual power of a constant Presence.

And this is carried still further in his insistence that he and the Father, who are one in life and purpose, actually become residents of the believer, manifesting themselves in unmistakable ways. To those who have discernment to realize this great fact, it is no longer possible to conceive of Jesus as absent in some distant heaven, from which he shall come in apocalyptic glory. He is here with us in the struggle and has been ever since he said to the disciples, "Lo, I am with you always." The student of this living consciousness of the Master's presence, as it is disclosed in this masterful document, will not need to be reminded that no citation of texts is adequate to the proper presentation of the leading ideas of the book. It is only by frequent reading of the vital words of this early Christian teacher, whom the church of later ages loved to call "St. John the Divine," i. e., the theologian *par excellence*, that the full significance of this truth, the living presence of Christ in the church, can be comprehended.

THE EPISTLES OF JOHN

This is still further enforced by the First Epistle of John. In that writing, evidently from the same hand, the gradual emergence of the Christian community from former difficulties and limitations is made clear. The darkness is passing away; the true light already shines (2:8). Those who abide in the spirit of love have already passed from death to life. Eternal life is not a future estate but a present possession. The commandment given by the Master of old needs only a new enforcement, for it is a new age, and although it is the last hour for the aged saint himself, it is the dawn of the larger day of God's grace in the world.

In this manner the successive documents of the

New Testament speak of our Lord's attitude toward the theme of his second coming. In the order of their appearance they seem to throw adequate light upon his teaching. The first one, The Sayings of Jesus, records his saying that the Son of Man would come in an unexpected time, and that his people should be ready. The Gospel of Mark reports that he said he would come in the clouds of heaven and great glory. The Gospel of Matthew elaborates this aspect of Jesus' teaching, and adds many details regarding the event, repeating several from Mark, notably the limitation of the prediction to that generation. The Gospel of Luke repeats the promise, but gives the apocalyptic aspects of the ministry of Jesus far less conspicuous a place

than either of the earlier Gospels, while the Gospel of John and the attendant First Epistle eliminate entirely the dramatic features of the great expectation, and exalt it to the truer spiritual level which is fully warranted by the words of Jesus in The Sayings. Is there in these facts a reasonable explanation of the growth and decline of a doctrine which was so much in harmony with Jewish expectations, but so little emphasized in the earliest record of Jesus' words? The writer of these studies believes that such is the case.

The next paper in this series will discuss the current Jewish ideas regarding the Day of the Lord, and their basis in the Old Testament.

HERBERT L. WILLETT.

The Only Road to Peace

By Theodore Gerald Soares

Professor in the University of Chicago

THERE can be no doubt that during the last twenty years the idea of pan-Germanism has been taking more and more definite shape. This madness began as a vast egotism, but it developed as a practical plan. If all peoples are inferior to the German, why should they not be subdued by the German? It is probable that the earlier dreams of the enthusiasts who would Germanize the world looked to its accomplishment by the sheer superiority of German ability, science, trade and culture. But these methods were too slow. Why not use the supreme German accomplishment—the military machine, and bring the world to the kaiser's feet by force?

The pan-Germanism scheme needed for its success not only an invincible army, but also a mighty fleet. Thus the Kiel Canal was built and the German navy developed. Bismarck's great combination of force and cunning were to be employed. It was to be "blood and iron," combined with lies and treachery. Not that Bismarck, who was really a statesman, would have countenanced this mad enterprise, which is destined to destroy much that the great chancellor so laboriously produced. But his methods, unscrupulous intrigue and the smashing blow, were to be employed. We are only just finding out the ramifications of the plot.

THE JAPANESE SUSPICION

A spy system, such as never has been dreamed of, was perfected. In every corner of the globe the spies were stationed, and they are at their posts today. Jealousies were to be carefully fomented between nations. No man can tell how far the mutual suspicion between ourselves and Japan has been produced by the German agents who have bought up politicians, bribed newspapers and sent forth lying reports. How much of the yellow press in many nations is controlled by the German treasury may never be known. No place in the

earth is too remote and no relations of honor too sacred to be invaded by the spy, who was to report to his masters every fact that could be significant, and who was to carry on every intrigue that might be advantageous.

It is not to be supposed that the German people understood all this. It was only the group of men whom Doctor Van Dyke has felicitously called "the Potsdam gang" who really knew the full extent of the plot. Of the leaders of the people, some knew more, some knew less. But the propaganda to win over all the people to the vast enterprise of Germanizing the world went merrily on.

THREE STAGES PLANNED

The great military scheme seems to have been planned for three great stages; perhaps for three great wars not many years apart. The first stage was set for 1914, and had a perfectly definite objective. It involved that peculiarly wicked treachery which our corrupt politicians describe as "the double cross." Austria and Bulgaria (and of course, originally, Italy) and if possible Rumania and Greece, and with them the Turks, were to be included in a grand alliance. But Prussia fully intended to do with them as she had already done with Saxony and Bavaria, her allies in 1870. Once the Berlin high command had the direction of the combined armies, and the Berlin treasury had financed the allies and taken their obligations, they would become mere vassals, as we see they are today.

Germany, therefore, at a single stroke, as soon as the alliance was in operation, would secure the supreme control over the vast territory stretching from the North Sea to the Persian Gulf, cemented by the Berlin-to-Bagdad Railroad, which was nearly built, and bringing under the control of the central authority 150 millions of people. Once they had gained that control, the shrewd politicians knew how to arrange tariff agreements and commercial arrangements, and particularly

the operation from Berlin of the vast combined armies so that the so-called allies would never be independent states again.

The Turkish empire was the great prize. Of course the sultan would be left on the throne as a puppet. But the great mineral resources of Asia Minor would be exploited by German scientists and Mesopotamia would become the granary of the central empire. It was in Mesopotamia 7,000 years ago that irrigation canals from the Tigris and Euphrates rivers turned the desert into a land of marvelous fertility and produced the civilization of ancient Babylonia. Millions of modern farmers might be sustained in that great country when it should be irrigated according to modern methods. Thus wealth and larger armies would be assured to the imperial power.

WHY THE WAR WITH SERBIA?

But in order to carry out this great ambition, with whom must the war be made? With Serbia, of course, because that little land stopped the way for the mighty sweep of German imperial control. It must be noted that the murder of the archduke and archduchess was only a convenient pretext for the war. The great aggression was determined upon in all its details long before that event, and if that opportunity had not occurred, some other would have been found. It was naturally expected that Russia, the protector of the Slavs, would not stand by and see Serbia conquered. Very well, Russia could easily be crushed, particularly as the principal generals and politicians at the Russian capital were already in the pay of "the Potsdam gang." They could be trusted to betray the Russian army, as they did.

But there was an alliance between Russia and France. So much the better for the Prussian plan. Another war with France was eagerly desired. The Prussians had wanted it for a quarter of a century. They had made France pay an indemnity of a billion dollars—an enormous sum in 1871. But France, anxious to get rid of the invaders, had paid the price so soon that they have always been sorry that they had not exacted more. To go back to Paris and steal what was left has been their longing. More than that, it seems that Bismarck's scientists made a mistake in estimating the valuable iron lands in Lorraine, and so, while it had been intended to steal all the iron, in the treaty of peace, Prussia in point of fact got less than half. That mistake needed rectification.

But more than that, in the scheme for the Germanization of the world, France was in the way. Her exquisite culture, her noble literature, her graceful language, her extraordinary scientific brilliancy were all the objects of deepest envy. France must be crushed. Robbed of her wealth, of her ore lands, of her finest harbors, of her fairest provinces, of all her colonies, and crippled with a staggering indemnity, she could be reduced to a third-rate power, never to rise again. Of course it was expected to take Belgium on the way to France, and thus give Germany additional valuable territory and the noble port of Antwerp. Some advo-

cated the invasion and annexation of Holland at the same time.

THE PLOT AGAINST BRITAIN

Great Britain was not included in the first stage of this stupendous scheme for Germanizing the world. To seize Belgium, to crush France, to hamstring Russia, to occupy the Balkans, to secure Austria, Bulgaria and Turkey in a bond from which they could never escape, was enough for the smashing three months' campaign which the leaders planned for the autumn of 1914.

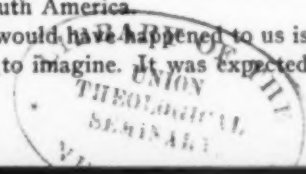
The second chapter in the plot was Great Britain. It was expected that the British, having no army, occupied with their own difficulties in Ireland, in Egypt, in India, in South Africa, and having a great objection to undertaking a European war, especially for a cause so far away as it seemed from their own vital interests as Serbia—it was expected that the British would stay out of the first fight. Then in a few years the Potsdam gang would have been ready for the hated English. Perhaps the French fleet would have been captured and added to the new growing German navy. With the spoils of the first successful war that navy could be brought up to equal that of England and the great contest for the seas could be fought. The cry "freedom of the seas" is, of course, the whine of the balked robber. The seas are free enough except to pirates. But it was Germany's great ambition to overthrow the naval supremacy of England.

In any case, the development of the middle Europe empire down through Turkey to the Persian Gulf would give the opportunity of attacking Egypt and India by land, and thus the great eastern dominions of the British could be secured. It is highly probable that a Germany successful in the first war would have been able to overthrow the British empire in the second war, thus adding to her conquests the vast colonial dominions in Asia, in Africa, and in Australia.

THE INEVITABLE FATE OF AMERICA

Our turn was to come next. That we were included in the schemes of German world dominion is beyond doubt. What a vast army could have been developed by the third decade of the century, consisting of all that Germany had planned to build herself and the ships taken from France and England in the two wars that were to be fought before that time! How could America stand against such a combination? It was probably intended to flank us by taking South America first. The Germans have looked with envious eyes on the rich possibilities of Argentina and Brazil. They have gnashed their teeth that we have told them to stand off and leave these vigorous young republics to their own development. That such a rich continent should be exploited so slowly, that Spanish and Portuguese should be spoken there instead of German, has bitterly offended them. The German world state would have made short work of South America.

What would have happened to us is beyond human calculation to imagine. It was expected that we would



stand aside while all this world conquest was going on. There were many reasons for that opinion. It was thought that we were a hopelessly unmilitary people, without the ability to organize an army, that we were purely commercial and concerned only with money-making. It was expected that the German-American population aided by the tremendous force of spies could so clog our machinery that action would be impossible. When Germany struck us, our billions of dollars would flow into the treasury at Berlin to satisfy the gold-hunger of the Potsdam crew, and pay all the expenses of the mighty series of successful world wars. Germany would emerge without a cent of debt and with no nation on the earth that could dispute her sovereignty.

THE PLOTS MAY YET SUCCEED

Such was the stupendous plot actually planned in this modern day, when we were talking of the parliament of man, the federation of the world. None of us understood it; none of us would have believed it. Shrewdly the German leaders told just enough of it to interest their own people, and then denied it when it became the subject of remark by other nations. When the time came, the German people were swept into the war partly by the clumsy lie that Germany had been attacked and partly by the sordid expectation of a brief and profitable raid upon the rich French nation. To get the German people enthusiastically into the war was part of the great plot. Then its ramifications would gradually become plain, and the people would forgive the profitable lie as they had forgiven Bismarck for the treachery which produced the successful war of 1870.

The amazing thing is that the plot was really possible. It carried very good hopes of success. And let us not forget that it may yet succeed. What kind of a world this would be if it should succeed one trembles to think. The glorious democracies which have been so laboriously developed, crushed by a military despotism! Our President has spoken the sober truth when he has said that we are in this war to make the world safe for democracy. The pan-German plot would have little place in the world for democracy.

Today the stupendous plot is revealed. The plot has failed. It was a marvel of "efficiency." It looked as if it must succeed, and yet it failed. We do not expect for a moment that it will succeed. But after all there is the fact of most awful significance that it has already succeeded. All one needs to do is to take a map of Europe and western Asia and color black the territory which today accepts law from Berlin and it will be seen that the first and most important stage in the pan-German scheme has been attained. Save for that British force penetrating beyond Bagdad, and the other British force penetrating through Palestine, and the uncertain invasion of Armenia by the Russians, Germany has in her hands today practically everything that she expected to secure in this first war. Peace made upon almost any possible terms would leave her in possession of the vast region from northern Europe to the Persian Gulf, which she could develop with its population of 150

millions to be a menace to world freedom infinitely greater than the German power before the war.

WHY GERMANY DESIRES PEACE NOW

Of course she is anxious to make peace now, not because she is beaten, but because she is victorious. The burglar is willing to make peace when he has got away with the swag. The first war has been more costly in men and in money than had been expected. The vast cash indemnities have not been secured. But there is some advantage to the arch-plotters even in those facts, for the chains of the dependent allies have been riveted only the tighter. Austria, Bulgaria and Turkey cannot now escape. If Germany gives back everything but Serbia, and she may even pretend to restore Serbia, bereft of its murdered population, she is ready to begin the preparation for the second war. Of course she wants peace, because it is quite impossible for her to secure anything more at present. She, and especially her allies, are suffering fearfully in the struggle. She wants peace so that the league of nations formed against her will fall apart. She wants us all to go back to our quiet unpreparedness. She is quite ready for the pope's peace. The pope, who had nothing to say against the infamous outrages in Belgium and Poland and the hideous massacres in Armenia, is very sensitive to the needs of Austria and very anxious to promote the influence of the Vatican. He proposes a peace to which the best possible answer is the courteous and crushing reply of our own President. The proposed peace would be a truce till the next war.

We must face that next war. Germany will not make the same mistakes again. The next time she strikes, it will be a better calculated blow. It may be in ten years, it may be in twenty. The submarine, the aeroplane, the poison gas, the liquid fire and all the dark deviltries that can be devised by human skill will be so advanced that the terrors of that next war will make the calamities under which we now suffer seem almost little in comparison. We shall have to be ready for that next war. It means that our splendid energies must be directed to producing an army of ten million men with munitions and supplies and all deadly engineering. We must keep it up, year after year. We must breed more boys for battle. We must make this war game the ruling interest of our lives, not for a few months, or years, as we inevitably make it now, but continuously. Thus the curse of militarism will be upon us. God forbid!

THE WAY TO PEACE

The only possible safety is to fight the next war now. The pan-German scheme must be destroyed. The brutal Turk must be forever prevented from oppressing subject nationalities and from allowing the lands that he misrules to become the basis of a German world dominion. The Slavic populations of southeastern Europe must be set up into a nation or a confederation that will offset the dangerous ambition of the Teutonic powers. But the supremely important necessity is that the German people shall be disabused of their fearful

delusion. They think themselves the greatest people of the earth, and have thrown aside every consideration of honor, chivalry, friendship, humanity, and put their trust in military power. They proclaim that power is the last arbiter of right. Very well, upon that low ground we must meet them; upon that low ground we must beat them. If might makes right, then in bitter, crushing defeat they must learn that the Potsdam gang is wrong.

They have not learned it yet. They are still under the influence of the most awful temptation that can assail the human soul. It comes in a way to every man and to every nation; it comes intensely only to a few. The devil shows all the kingdoms of the world and the glory of them, and makes his terrible offer, "If thou wilt fall down and worship me, all shall be thine." The world is not worth having at the price of dishonor. Jesus met the temptation with his ringing rejection, "Get thee behind me, Satan." But the German leaders have made the bargain and sold their souls, and have sold their people. They have dragged the honor, the morality, the humanness, the ideals of Germany, into the dust. The people cannot see it yet. Only when their broken legions and their defeated generals reveal that the worship of brute force has failed, may we hope to see an end of this terror that has fallen upon humanity.

CONCERNING THE GERMAN PEOPLE

Then it may be that the German people, led away from the proper paths of their national advance, may fling aside their discredited leaders and come back into the family of nations. With a German people in that spirit we are ready to make peace and friendship. We are ready to join in the fair and generous competition of trade and science and learning. There is plenty of room in the sun for all of us. The world is the richer for every vigorous civilization, for every expressive language, for every vital literature, for every noble art that is contributed by any people.

When our great military task is ended and the Prussian machine is broken, then must the League of Peace make a recurrence of this horror forever impossible. We must have a world court. Every dispute must be justiciable. We must have a mighty international police and we must make war in the future only upon that criminal nation, wherever it may be, that wishes to provoke war.

The moment that the face is turned away from the dead past, and looks toward the living future, a new power comes. Hope is awake, and hope is infinite.—*Phillips Brooks.*

Preaching to Chinese Statesmen

With Some Sidelights on the Personality of Sun Yat Sen

By Kirby Page

[Mr. Page is a member of the Sherwood Eddy party, which is conducting a campaign of evangelism in the Orient under the auspices of the Young Men's Christian Association. Mr. Page contributed an interesting article to last week's issue of *The Christian Century* on "Evangelistic Miracles in China."]

ADMIRAL CHING was assassinated in Canton last Tuesday night within three minutes' walk of the place where Mr. Sherwood Eddy's evangelistic meeting was in session. On Friday night I sat near him at the banquet table, and was told that he was one of the outstanding men of the south in the present rebellion against the north. He was formerly Minister of the Navy, and at the time of his assassination was commander of the southern fleet.

On Saturday afternoon, with a friend, I had the great privilege of calling upon him at his headquarters on a little island in the Canton River. We finally got past the armed guards and were ushered into the very place where another admiral and a dozen prominent officers were killed just about a year ago. Admiral Ching was in a particularly amiable mood when we called and we had a delightful half hour with him and Wu Ting Fang, former Chinese Minister at Washington and ex-Minister of Foreign Affairs. Both of these gentlemen conversed in excellent English and we had an altogether enjoyable visit. I had my Graflex kodak along and they kindly posed for what proved to be the last picture the admiral ever had taken.

"ALMOST PERSUADED"

On Sunday and Monday nights the admiral and Wu Ting Fang sat on the front seat, as Mr. Eddy presented Jesus Christ as the one hope of China and of the world. They listened with eager attention and were deeply moved. I was sitting on the platform where I could watch the admiral's face, and when Mr. Eddy presented the challenge to accept Jesus Christ and become a true Christian, he looked at the decision card, took out his pencil and I thought surely he was going to sign it and signify his intention of becoming a Christian. He looked at it again, he hesitated, he turned to Wu Ting Fang and they conversed in low tones. He looked at it again, thought for a moment, put it in his pocket and passed out of the building. It was the last time he ever heard the Christian message.

On Tuesday night Dr. Sun Yat Sen, the first president of China, sat near the front in Mr. Eddy's meeting. For two solid hours Mr. Eddy hammered away on sin and presented Jesus Christ as the only Savior. Just at the close of the meeting an officer came in and handed a note to Dr. Sun Yat Sen. At the close of the meeting he hurried out and at the front of the building was met by a guard of his soldiers, who surrounded him, and

with drawn revolvers they hurried him to his headquarters. A few moments later we heard the tragic news: Admiral Ching had been shot down by an assassin just as he was stepping out of the boat at the very place where we had had such a pleasant visit with him so short a time before.

A SPIRITUAL TRAGEDY

The admiral had made an appointment with Mr. Eddy for a private conversation regarding Christianity and his personal relationship to Jesus Christ at eleven o'clock on Wednesday. But when Mr. Eddy called, it was to stand by his coffin and not to have a heart to heart talk about the things that count.

On Saturday I had the privilege of being a member of a small group that was given an interview by Dr. Sun Yat Sen, first president of China, and now Generalissimo of the southern forces in the rebellion against the north. He is a most interesting character indeed. He has been a pioneer in democracy in China and for twenty years has striven against autocracy and monarchy in this land. A price was set upon his head, he had to flee from the country, and he spent a number of years as a political exile in Europe and America. During these years he carried on a vigorous propaganda among the Chinese students and merchants in the various countries, and perhaps more than any other man was responsible for the revolution in 1911 which overthrew the Manchus and established the Republic of China. Returning to the country at the psychological moment he rendered signal service in the revolution and was elected as the first Provisional President of China. Later he stepped aside in favor of Yuan Shi Kai, but when he saw that Yuan was determined to set up a dictatorial government, he withdrew his support and again became a political exile.

THE POLITICAL SITUATION IN CHINA

The present political situation in China is all in a tangle and is not easily understood. In the past China has had no strong national consciousness or patriotic spirit. The average Chinaman is satisfied if he can get two square meals a day and does not give a rap who runs the government, so long as it lets him alone. During the past twenty years there has been a steadily rising tide of true patriotism among the students of China, especially among the returned students from foreign countries. The trend is decidedly toward democracy, but the change in sentiment is very gradual and will require a good many years before it comes to fruition. The democratic feeling is much stronger in the south than in the north, and it was only the rebellion of the south that prevented Yuan Shi Kai from reestablishing the monarchy. The present rebellion is the result of the feeling of the southern leaders that the north is inclined toward the monarchy and that it is in the hands of the military party.

The whole country is in confusion. Only a short time ago the gunboats in the Canton River opened fire upon the city; Swatow, where we are to be within a

day or two, has recently fallen into the hands of the southern troops; Foochow is threatened and today fighting is going on at Changsha, where we are scheduled to be within a few weeks. The south seems to be winning gradually and it is probable that a compromise will be effected shortly. Today's paper says that the President at Peking is about to hand in his resignation.

SUN YAT SEN A PACIFIST

Dr. Sun Yat Sen is quite a pacifist and is decidedly against the military party in Peking. It was interesting to hear him express his convictions in this regard. One sentence in particular I remember: "We Chinese are a peaceful people, and are waiting for the other nations to come up to our standard of civilization." Historical facts bear him out; the Chinese have been a peaceful people, and their many revolutions within recent years have been almost bloodless ones. Dr. Sun also stated that he had no fear of Japan, but that in his mind the greatest menace in the world would be to militarize China. He said: "Some Americans speak of Japan as the yellow peril. Well, you let China become a military nation and you will have ten Japans to fear." If China should put as many soldiers in the field in proportion to her population as England has in the present war, she would have an army of fifty million men. It is a blessing for humanity that China is a peaceful country. May she always remain so!

Hongkong, March 8.

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The Irish Muddle

The Irish Ferment and Threatened Rebellion

IRELAND is again aflame with wrath and threatening rebellion. The Irish radicals see Irish democracy bigger than world democracy; their aversion to English government has grown so all consuming that many of them cannot see the autocracy of Germany in its true perspective. Here is a book on "The Kaiser, The King and Irish Freedom" written by a freedom-loving Irish-American who has held high office in this country and remained the citizen of two lands with intense loyalty to them both. He cannot distinguish between England in Ireland and Germany in Belgium. Here is another book by one who may be called an American-Irishman because he lived many years in America, looked upon the Irish question from an American perspective and returned to lend a powerful hand to the redemption of his native land. His book is entitled "Ireland in the New Century." He would approach the Irish question hand in hand with the new British democracy; the other author can see nothing but the old English Tory.

These two treatises represent conditions in the Emerald Isle today. There are the radicals who thrive on ancient wrongs and century old controversies and there are the forward looking constructive minds who recognize that the new British democracy is not responsible for the ancient wrongs and are willing to work hand in hand with it. Lord Dunraven's old saw that "the Irish don't know what they want and will never be satisfied until they get it" still holds with the superficial observer and the imperialist of whatever nation. The fact is that there are several different Irishmen, each of whom knows just what he wants and each one of which is determined not to be satisfied until he gets it. There have been just such irreconcilable elements in other lands, e. g., in this country in the sixties, in England in Cromwell's day, in Russia today and in France for the first three-quarters of this century. So let us not damn poor old Ireland, but remember it is her right to ferment until in due course she works her way to constructive national life.

Some Ancient Wrongs

Historic English government in Ireland needs no further judgment than that after seven hundred years rebellion still is chronic. James Anthony Froude said in his great history of Ireland that England had always ruled the Irish as an asset and never sought to do them fundamental justice; that all English moves toward Irish betterment had been forced by trouble and then had amounted to little more than patch-work to meet the passing trouble. But Froude wrote this before Gladstone adopted the principle of dealing with the Irish question according to Irish ideas; a principle that English Lords and Tories were able to hold up until near the end of Gladstone's days, but which now governs the new British democracy in its treatment of the Irish question. John Ruskin said England had always dealt in a witless way with a people of unusual wit, and pointed out that the Irish are idealistic, independent and generous, but had been treated to cold, hard and formal law, denied the same independence that Englishmen possessed and never treated so their native generosity could respond. All this was true in the days of Tory ascendancy, but is no longer true with the new British democracy.

But the radical Nationalist is suspicious of English democracy; he has so often seen it compromised by the influence and power of Toryism. He knows the tragic history of his people. He is a Catholic and cannot forget that his fathers were treated by the Old English kings as Germany treats the Poles and he can tell you that his emancipation by the rising democracy in England has been all too slow and fraught with much injustice. He reads of the days when the foreigner expropriated his land and now finds himself buying it back by a system that requires two generations of savings. He remembers his father's stories of "disabilities" and how no Catholic could sit on a jury or

hold an office and of how he fought against the levying of forced tithes to support the Anglican church until hundreds of thousands of lives had been lost, and Emmet lives more vividly in his tradition than does any Lord Lieutenant that ever sat in Dublin Castle. Of course, the Ulster radical will reply that it was "tit for tat" and that had the Catholics won in the wars he would have visited as much upon the defeated Protestant—all of which is true enough but does little to heal the wound.

* * *

Ulster and Sinn Fein.

The radicals on either wing are the Ulsterites and the Sinn Feiners—and the Ulsterites are in no small degree responsible for the Sinn Feiners. Readers of current history will recall how Sir Edward Carson, a member of Parliament, led the Radical Ulsterites to arm and train for rebellion when Asquith's home rule bill was in the making. Then he will remember that the bill was held up until the war is over (promissory note upon which payment is indefinitely delayed, some one said), but not a step was taken to put down the threat of rebellion in Ulster. Next he will recall the answer of Nationalist Ireland with the "Volunteers" who came to number tens of thousands, and now he is not surprised to hear that armed Ulster and the "Volunteers" gave the Kaiser cause to think England dared not fight.

This must not be a very sweet morsel to Sir Edward Carson and his Tory friends and it was less sweet to the Sinn Feiner to see this same Sir Edward made a member of the war cabinet and conscription prepared for himself. Meanwhile, Catholic Ireland sent a hundred thousand volunteers to fight the Kaiser and John Redmond stood four-square upon the essential issue of the war for democracy. The rank and file of the Irish stood with Redmond but ancient wrongs had not yet been redressed and the Irishman could not see how it was consistent to fight for "government by the consent of the governed" and still hold up home rule for his native land. There was the grievance in his heart and there was his boy at the front and when the sacrifice did not avail to bring home rule before conscription he forsook Redmond and joined the irreconcilable radical.

Again, it seems, there had been a witless act of government. The English government thought the Irishman ought to see the world fight for democracy as his own; the Irishman thought the government ought to give him what it asked him to fight to gain for others.

* * *

Is There a Way Out?

There are still Englishmen who piously propose to put Charles First on the church's calendar of saints, though the movement has been held up for the period of the war, at least, and Mr. Wells reminds us of that small but powerful coterie of Tories that sit in seats of authority and exercise an influence out of all proportion to their following. But the war for democracy is securely putting democracy in the saddle in England and Lloyd George called the Irish convention with a challenge that if they would agree upon their own home rule bill they could have it. Of course, they could not agree, no more could they agree than could an All-Russian Congress or could the American Congress in 1860. But it was cheering to see Sir Horace Plunkett made chairman and the processes of reconciliation and self-criticism started going. The irreconcilable minority in Ulster will never agree because they can yet apologize for historic Irish rule, and the irreconcilable Sinn Fein will never agree because they still see nothing but the ancient wrongs and put an idealistic notion of independence above any practical plan of constructive statesmanship.

It was an astute piece of policy that Lloyd George used when he sent them into conference to coin their own proposals; it laid the burden upon their own shoulders and saved him from a pinch between the two stones. But now he will have to do what common sense will call practical, and that is give Ireland all the essen-

tials of independence without the consent of the radicals on either wing. It will win the approval of an increasing number of Irishmen and it will command the support of English democrats, together with that of Americans. By making Ireland as independent as is Canada or Australia or South Africa, but keeping her a part of the English Commonwealth, the Irishman will be as independent as he could be in a republic of his own and all those necessities of unity demanded by his contiguity with England will be preserved, together with his own safety in a world such as Germany is seeking to make it.

ALVA W. TAYLOR.

The War

A Weekly Analysis

THE renewal of the enemy offensive is still awaited on the west front as this is written. No one questions that it will come, and with immense and violent strength, but the prolonged delay confirms the reports of heavy losses by Germany in her earlier drive and subsequent positional attacks.

Out of an estimated 206 enemy divisions on the west front, 126 have been employed. Carefully gathered reports indicate that all these divisions lost heavily. One suffered a 70 per cent loss, others more than 50 per cent, still others between 40 and 50 per cent, and few lost less than 25 per cent. Taking the latter as an average, the German losses must have numbered at least 378,000, and they probably numbered over 400,000.

The appearance of boys of the 1920 class in the reorganized divisions clearly indicates that the strength of the reserve depots has been exhausted in making up the losses. By thus discounting the normal recruitment two years in advance the enemy can probably restore his numerical strength to a figure approaching that at the beginning of the offensive, but he cannot compensate the quality loss, and, it is obvious, should his forthcoming drive fail, as did the first, he will be unable to make a third effort on anything like as big a scale. The class of 1921 cannot be used, at earliest, until next year, and, before that time, America will have 1,500,000 men in France.

American troops are now on the northern British front, and will constitute part of the barrier between the enemy and the channel ports. Their arrival is a source of great encouragement to the Tommies.

The British foreign minister's statement that his government will listen to any serious proposal for peace that may be made by the enemy is not to be construed as an indication that Great Britain is weakening in her resolve to fight the war through to victory. Mr. Balfour declared the proposal must offer a "fair and honorable" peace. It is impossible to conceive of any "fair and honorable" offer from the Potsdam criminals. The men who trapped Russia at Brest Litovsk; the men who made peace with the Ukraine in order that they could occupy the country without resistance; the men who have violated every pledge and broken every law of God and humanity cannot be parties to a "fair and honorable" agreement. They cannot be trusted, however fair their words.

Autocracy disarmed and dethroned must be the goal of allied warfare. No government that loves freedom can afford to listen to any proposal from Berlin that does not include the offer of the Kaiser's sword, hilt foremost, to the allies, and of his crown and throne to his people.

Germany is making a desperate effort to consolidate her achievements in the east. She is extending her power over 350,000 square miles of territory and 50,000,000 of people. If she fails to win her decision in the west she may offer to evacuate Belgium, France and Italy on condition that she be allowed a free hand in the east. To accept such an offer means to end the war with Prussia more powerful than she was before it began—and that is ignominious defeat for the cause we

have espoused. It will leave the world to an age of terrorism culminating in another great war.

The eastern situation makes it impossible for the allies to accept any settlement short of unconditional surrender.

Discovery of a German plot in Ireland is not surprising. Prompt action in the arrest of Sinn Fein leaders is said to have averted an outbreak financed from Berlin, and in which other help was to have been given. In a proclamation it is intimated that conscription will not be enforced until a further opportunity for voluntary enlistment has been offered the Irish. In the meantime a home rule measure will be introduced by the government.

S. J. DUNCAN-CLARK.

The Sunday School

A Loving Deed*

THE author of this beautiful deed is Mary, the sister of Martha and Lazarus. What! you thought Mary was the dreamer? You thought that Martha was the one who always performed the deeds? Most remarkable then is this story, for it



Rev. John R. Ewers.

is Mary and not Martha who does this sweet and splendid thing. Great thinking may develop great love and great love never fails to do great deeds. We recall that other scene where Mary was sitting at the Lord's feet, listening intently to every word that proceeded out of his mouth. Now, after weeks of meditation, we see her giving generously. Why, it would take an acre of roses to furnish the perfume for that precious nard. It would take the savings of a life-time to pay for it. But love knows no limits; love does not sit down and figure out the cost; love does not ask "How little?" but always "How much?" It was a glorious sacrificial gift that Mary made that day. The perfume filled the room and passing out through the open windows has filled the whole world with its rich and enduring sweetness, for wherever the gospel is preached this story is told; the story of the unlimited devotion of the charming and gentle Mary, who knew and loved our Lord so long ago. You would have thought that even then men would have seen and gloried in this deed, but not so. Some had indignation. Some wanted, or said they wanted, to have it given to the poor. But who, pray tell, is most likely to give to the poor? I would rather trust Mary than Judas to care tenderly and generously for the poor. Because we give to Christ does not imply that we neglect any other worthy cause. Because we build a magnificent church, does that imply that we will not care for missions? The same people who care enough for Jesus Christ to erect for him a temple are the most likely to care worthily for His Kingdom in the earth. Let us have beautiful churches. Ruskin said that he would like to see a marble church in every English hamlet, not alone for the church, but for the sake of the Love that would prompt the gift. The Disciples are to be congratulated that they are entering a period of building noble temples for their Lord and Saviour. It is ushering in a big age of giving.

The Men and Millions Movement is revealing many people who, like Mary, give greatly because they love largely. From every state, from every church come the stories of men, women, young people and even children, who are denying themselves cheerfully in order to give large amounts to the missionary and benevolent causes. "She hath done what she could" may be said of many modern Mary's. Our wonderful women of the Red Cross, our devoted women of the C. W. B. M., our conscientious

*This article is based on the International Uniform lesson for June 2: "Jesus Warns and Comforts His Friends." Scripture, Mark 13:1-14.

Sunday school teachers, our blessed Mothers—all are the sisters of Mary, the generous.

And what shall we say of the Mothers of our soldiers? If America and France have idealism, it is because our Mothers have taught us. No influence in the world so fashions a man as his Mother's love. Even after she has passed to her reward, like a whisper from the silence, like a guardian presence, like a spirit of light that holy and inspiring and restraining influence attends him, guiding him to brave and noble deeds, stirring him to deeds of generous nature, holding him back from all evil actions. And what are Mothers but shining love, pure, radiant Love? Maeterlinck makes the greatest of the great joys to be the "Joy of Maternal Love," and you will remember how when the little children, baffled in the great cathedral of joys, approach, it is the Mother who gathers them in her loving arms and her eyes fill with tears of purest joy and their little hearts are quieted in her gracious presence. Oh, loving Mary, every true Mother is thy sister!

And so we go on telling this beautiful story of how a good woman, in the long ago, so loved our blessed Saviour that she cheerfully gave an amazingly generous gift. We are thankful for that example.

JOHN R. EWERS.

CORRESPONDENCE

"Grim Determination to Be Fair"

The review of "Progress" by Professor Morro at the Disciples' Congress was in many ways the most interesting event of the session. One can see the professor taking his pen in hand with a grim determination to be fair. At the same time he brings to his task a mind which has lived in the atmosphere of suspicion which our Cincinnati journal (and other journals) have found it popular to engender with regard to the Institute.

We think Professor Morro has in most regards succeeded in giving a fair review. He has not hunted heresy where it does not exist, though he has rightly called attention to certain features of the book which diverge from majority opinion among the Disciples.

The disappointing feature in the review, and the one which is not altogether disingenuous, is his effort to raise suspicion of the Institute having designs upon the brotherhood in the way of claiming leadership. His analogy of the Jesuits in the Catholic church was not friendly, to say the least, for the word has had connotations. The membership list of the Institute, which is public property, ought to answer any suggestions of Jesuitical trickery.

The Institute does claim to be fundamentally a Disciple institution, though it has some members who are not Disciples. It does have interests larger than the service of its own members, for it believes that in bringing its membership to a larger efficiency, it will indirectly promote the welfare of the larger organization of which they are members. Few of the small group organizations of the world acquire outstanding leadership.

Were not the production of real books such a rare event among us owing to the gas attacks which are made on all but conservative writers, there would be no suggestion that the publication of matter for public use by the Institute constituted a claim to leadership. Unless "Progress" is an unanswerable book, and we do not think it is at all, neither the book nor the organization that publishes it will ever seat its writers on thrones of power.

Professor Morro has rendered a real service, however, in raising the question of the function of the small organization within the greater. Would he have the large organization forbid absolutely the principle of small groups? We hope our sociologists will make a statement on the function of small group organizations.

Editorial in "CAMPELL INSTITUTE BULLETIN."

Anent the Campbell Institute

EDITOR THE CHRISTIAN CENTURY:

I have read Professor Morro's review of "Progress" with considerable interest, and not a little profit. On the whole his appraisal of the Institute is fair, and his criticisms impress me as possibly timely. Much of the criticism of the Institute heretofore has been discolored by misrepresentation and prejudice; some of it has been vicious and sinister; a little, farcical and puerile; for all of it probably "there's a reason." Since reading Professor Morro's review I have reflected on possible adjustments which might make the Institute a more serviceable vehicle for good. My conclusions may not be of any great value, but here they are:

1. Make the Institute more democratic. Destroy the last vestige of apparent "purple." The Campbell Institute men whom I know intimately are fraternal of spirit and are Christian gentlemen, not social or intellectual snobs. But as now constituted the Institute smacks of snobbishness and in this great hour which fairly tingles with the awakening of a new democracy such a trend is to be deprecated. My attitude toward the Institute is much the same as toward my college fraternity; to-wit: I enjoy the fellowship, but I recoil at the semblance of exclusiveness.

2. Kill as "dead as a door nail" the disposition on the part of some Campbell Institute men to crow lustily over the achievement of honors or distinctions by its members, and the heralding of the same as a recognition for the Institute as such. If any Disciple of Christ write a book, make a speech or achieve a success that is praiseworthy, let the honor go to the cause which unites us as a great brotherhood, rather than to any segment of the same. The Kingdom of God and its goal calls us ever onward and upward, and if there be glory at all we do well to emulate the Tentmaker of Tarsus in his revealing words of Galatians 6:14.

3. Make it clear as a sunbeam that no Campbell Institute man believes that the Institute has a monopoly on progressive-minded Disciples. There are many far-seeing, prophetic souls outside the Institute group, just as there are conservatives within the group. When any one organization, institution, or journal among us gets a corner on either brains or ballots it will be high time to start a new reformation.

4. It is just possible that the Institute has had its day. This is not surprising, but natural. Organizations have a time limit. The average political party loses its punch in thirty years unless it be regenerated and rejuvenated, thereby serving its age. Might it not be that the Campbell Institute needs readjustment, that these purgatorial times call for a widening of its scope and an enrichment of its program? Or, as the prohibition party has practically lost its identity in the great anti-saloon campaign now nearing victory, perhaps the Campbell Institute might save its life by losing it in the great world enterprise for liberty, democracy and justice.

EDGAR DEWITT JONES.

Bloomington, Illinois.

We Apologize!

EDITOR THE CHRISTIAN CENTURY:

You have slandered our women, for you have recorded one of my sermon subjects as "Our Cross Women" (instead of "Our Red Cross Women").

We have no *cross* women. Our women are the sweetest and best tempered among all the Disciples!

J. R. EWERS.

Pittsburgh, Pa.

Some Postscripts

THE CHRISTIAN CENTURY is one paper I cannot do without. It is one of my big weekly meals, for there is great strengthening spiritual food in it.

BEN H. SMITH.

Ft. Riley, Kansas.

I appreciate fully your point of view and your desire to

make the Disciples of Christ advance with their opportunity. Advancement has always been beset with difficulty, but your way has been unusually hard, in as much as the propaganda of negation and ridicule is so persistent that its song has been

closely akin to the hymn of hate. Most of all I appreciate your spirit in the matter. Your editorial policy is charitable, and yet aggressive for the things that count.

San Antonio, Texas.

DAN C. TROXEL.

The Larger Christian World

A Department of Interdenominational Acquaintance

Tells of Bad Conditions in Jerusalem

The conditions in Palestine have grown steadily worse under Turkish rule and the British deliverer has been greatly welcomed by the inhabitants. The World's Sunday School Association maintains Rev. Stephen Trowbridge in Jerusalem as the head of the relief committee in direction of the distribution of supplies in Palestine. He writes: "In Jerusalem I found the poorer people in desperate straits, their clothing reduced to rags and the bread sold in the bakeries at eight or ten times the normal prices, of a coarse and heavy variety. A great many of the middle-class and well-to-do people have been reduced by Turkish war-taxes and injustice to a state of poverty. In the Armenian monastery I found 612 exiles from Adana and Aintab; many of these people recognized me at once from an acquaintance in Turkey and crowded around me with tears and words of welcome. One after another began to tell the tragic stories of loved ones who had died on the march southward, or who had been banished to the wilderness of Mesopotamia."

Bishop Has Eventful Trip Home

It was once the idea that the hazards of missionary work arose from certain propensities of the heathen, but Bishop Lloyd of the Protestant Episcopal church, who recently returned from Africa, found his greatest dangers from the supposedly civilized folks. He rode home over a cargo of dynamite in his ship and was twice attacked by submarines. The submarine which made the trouble was far outside the zone usually visited by these instruments of terror and was accounted for by a British destroyer a few days after the attacks upon the ship above noted.

National Convention of Baptists

The Northern Baptist convention was held at Atlantic City this year, May 15-22. The Baptists of New Jersey have recently put forth a statement of Baptist history in New Jersey. The first church was established through the Pilgrim persecution. There are now 376 Baptist churches in New Jersey with a membership of 80,878.

Call Millenarian Conference

A conference on the return of Christ to this world, and on related events, will be held in Philadelphia May 28-30, in response to a call issued by an executive committee appointed recently in that city, says the Continent. Charles L. Huston of Coatsville, Pa., is chairman and among the eighteen members are the following other Presbyterians: Allan Sutherland of the Sabbath School board, Charles G. Trumbull of the Sunday School Times, and Dr. John R. Davies of Bethlehem church, Philadelphia. Among the speakers already arranged for are Dr. C. I. Scofield, Dr. Mark Matthews and Dr. Harris H. Gregg.

Does War Increase Church Attendance?

Are the churches experiencing an increase of attendance by reason of the war? There will doubtless be various answers to

this question in the different sections of the country, but a writer in the *Living Church* who furnishes Boston news for that journal has an interesting testimony: "Church attendance in the diocese for the past year is undoubtedly less than in previous years. The weather during the coalless months is only a partial explanation. The real reason is the war. As long as the war was all across the ocean, church attendance was on the increase. People's minds were awakened. There was a desire for something new and also a renewed appreciation of the old. But once our country entered the world war, some people became too busy for church. And many others who leaned on their sons, morally and financially, suddenly found the props destroyed as their boys went to war. On the other hand, here in the diocese of Massachusetts—and this makes the situation all the more perplexing—the average person outside the Church seems to appreciate the Church all the more. A rector near Boston recently remarked to me that never before had he found such sympathetic appreciation of the Church as now."

Clergyman Gives Life for Country

The old sneer that divides humanity into "men, women and ministers" will hardly be humorous after the war. There are too many evidences of patriotic devotion to be found in the ministerial ranks. Rev. Walter Handley, a clergyman of the Protestant Episcopal church, tried to become a chaplain at the beginning of the war but there was no opening for him. He enlisted in the ambulance service, and was killed in action in France on March 24. He was a graduate of the General Theological Seminary, and though a very young man, had made a place for himself in the ministry of the Episcopal church.

Prominent Episcopalian Churchman Goes into War Work

The Very Rev. Bernard Iddings Bell, Dean of St. Paul's Cathedral, Fond du Lac, Wis., socialist, literary man, and apostle of the high church movement of his denomination, has resigned his ecclesiastical office at Fond du Lac and will devote himself exclusively to the service of the War Commission of his denomination, serving chiefly at Great Lakes, Ill. He preaches to audiences of one to thousands of "Jackies" every Sunday and has presented eighty-six men for confirmation during the last six months.

Special Intercession Emphasized in English Churches

The emphasis of the English churches in these days is upon the practice of intercession. As the great battle rages at the front, many churches are open each afternoon. On Good Friday there was a great union service in Hyde Park, London, at which the Bishop of London spoke for the church, Rev. J. H. Shakespeare for the Free churches, a Salvation Army band leading the singing. There is a plan under consideration now to substitute a service of prayer for the regular Sunday evening service.

Indian Episcopalians Enlist

The Protestant Episcopal church is proud of the record of some of their Indian members in the west. It is said that 72 Episcopalians from the Sioux Indian tribes are in the service of their country.

ORVIS F. JORDAN.

News of the Churches

A. B. Jones, of Liberty, Mo., Celebrates an Anniversary

On May 5th, an unusual service was held at the church at Liberty, Mo., where H. J. Loken ministers, and where A. B. Jones, Disciple pioneer, is pastor-emeritus. The occasion was the sixtieth anniversary of the preaching of Mr. Jones' first sermon in the Liberty church. He is now in his eighty-seventh year and was present at the service, being in good physical health, his sight and hearing, however, being greatly impaired. An invitation had been issued to all the old people of the county, and many were in attendance, being seated in a reserve section. Only three members of the Liberty congregation of today were members when Mr. Jones preached his first sermon there; two of them were present at the service. The choir sang songs of the earlier days in the history of the church. In a brief talk the honored preacher told of some of the changes that had come over the world since he had begun to preach, both in material respects and in religious life and thought. Though nearly ninety years of age, Mr. Jones is in the truest sense a progressive, fully abreast of the times intellectually and eager to see the church adapt itself to the demands of the hour. He is also in the best sense a conservative, anxious that the church, in its onward march, shall discard nothing that is of essential value in the heritage of the Fathers.

Drake Commencement Program

The date of the commencement exercises at Drake University this year is June 2-5. The baccalaureate sermon will be preached by W. A. Shullenburger, of Des Moines. On Monday evening will be given the senior play, and on Tuesday will be held the alumni meetings, with the senior class exercises; an operatic concert in the evening. On Wednesday will be held the commencement exercises, with Charles S. Medbury delivering the address.

What Drake Is Doing for the Great War

A Drake University man was a member of the second medical unit sent to France. A Drake man is a member of Pershing's staff now in France. A Drake man was a member of the Root commission to Russia. A Drake man received the highest grade at the Ft. Snelling Reserve Officers' Training school. A Drake man was an officer in the first aero squadron sent against Germany. A Drake man was chief sanitary officer in the first national guard division to be placed in France. A Drake man was called to the private laboratory of Thomas A. Edison to assist in perfecting war aid experiments. A Drake man was chaplain with the first regiment to go to France. A Drake man was among the first aviators to be sent to the Piave front when the campaign in Italy was threatening. A Drake man was elected by the government as chief lecturer to the men of all our national cantonments. A Drake man, educated in the laboratories of Drake, is now backed by the government with \$30,000,000 to produce nitric acid for munition plants. He is the discoverer of a new method of manufacture. Drake now has 138 graduates, 86 non-graduates and 87 students in the

army. One hundred twenty-seven of the above men are officers, 164 non-commissioned officers and privates and 12 are now in officers' training schools.

Evangelist Accounts for Church Divisions

Evangelist Crayton S. Brooks has recently closed a successful meeting at Central church, Rockford, Ill. One of his last sermons was on the question, "Why Is the Church Divided?" The Rockford Star reports the sermon with most favorable comment and states the argument of the sermon as follows: "The speaker deplored the dogmatic method of thinking and reasoning in religion and begged that it be thrown into the discard. He pleaded for the scientific and logical methods of thought now used in every laboratory and school of science on the earth. He attributed the divisions of Christendom to these faulty and unscientific methods of study as applied to the investigation of the Bible." Mr. Brooks visited the Sunday meetings in this city at the close of the Rockford series, and is now in a meeting at Bloomington, Ill.

* * *

—Daniel A. Poling, of the United Society of Christian Endeavor, in an address given at University Place church, Des Moines, stated that 140,000 Christian Endeavorers are included in the present enlisted American army, soon to be in action in France. Mr. Poling is raising \$50,000 for Christian Endeavor work among the boys in France.

—Hammett Place church, St. Louis, Mo., has recently sold its property with view to entering upon the campaign for the new building to be known as the Kingshighway church.

—Miss Hazel A. Lewis, of the A. C. M. S., reports that the joint committee on missionary education of the American Society, the Foreign Society and the C. W. B. M., thought it best this year to join in the continent-wide program of religious education, and suggest that the schools of the Disciples use the material prepared by the united committee. This material includes, for the six months beginning July 1, the following texts, with "Christianity and the World's Workers" as the general theme: A Platform manual, with missionary messages to be given schools from the platform; a manual for Beginners and Primary departments; Junior manual; Intermediate Senior and Young People's manual; Manual for Junior congregations, Intermediate Endeavor societies, etc. Further information may be obtained from any of the general missionary societies, at Cincinnati.

—At the commencement exercises of Eureka College, to be held May 23-26, President H. O. Pritchard will preach the baccalaureate sermon on the morning of May 26; President C. T. Paul, of the College of Missions, will deliver a patriotic address on the same day, in the afternoon, and will give the commencement address also in the evening.

—R. H. Miller, of the Men and Millions movement, has accepted the pastorate of Central church, Detroit, Mich., to succeed C. J. Tannar. His service there will begin in October.

—W. E. Ellis, of Paris, Ky., will

preach the baccalaureate sermon this year at Transylvania, and Robert N. Simpson, of Birmingham, Ala., will deliver the commencement address; both of these addresses will be given on May 26. Three students will receive the Master's degree, thirteen the A. B. degree, four the English diploma, four the degree of Bachelor of Practical Theology, and six the degree of Bachelor of Divinity. President R. H. Crossfield reports that "we are closing the most successful and harmonious session in recent years."

—Harry F. Burns, formerly a Disciple minister, has accepted the position of pastor of the Congregational church in Champaign, Ill., adjacent to the university.

—Dr. C. M. Sharpe attended Easter service at St. Paul's, London. At that time he expected to cross the channel to begin his work in France in the very near future.

—Prof. W. S. Athearn, of Boston University, recently gave a series of addresses on religious education at Detroit, Mich. The Malden (Mass.) School of Religious Education, of which Professor Athearn is dean, recently held its second annual dinner. This educational experiment has become a permanent institution now, with a remarkable record of success.

—The recent convention of New Mexico and West Texas Disciples passed resolutions of appreciation of the great service done by Perry J. Rice in the southwestern field. Mr. Rice served as secretary of this large district for a number of years before coming to Chicago to take up the executive secretaryship of the Disciples' work of this city.

—The church at Orrville, O., formally opened its building fund campaign on Mother's day. An offering in war-saving stamps and cash was received amounting to \$555.73, all entirely voluntary. A larger work is planned for the church at Orrville.

—G. Stanley West of Flora, Ind., has accepted a call to the pastorate at Brazil, Ind.

—O. K. Doney, recently of the church at Clinton, Ind., has left for war service in France. C. E. Cobbe, of First church, Omaha, is another Disciples minister who has decided to go to France on a war mission.

—F. E. Wallace, recently of Vernon, Tex., church, is the new leader at North Fort Worth, Tex.

—W. C. MacDougall, for several years pastor of First church, Waukegan, Ill., has resigned there and with his wife will soon resume their missionary work in India. During Mr. MacDougall's service at Waukegan, there was a substantial increase in the membership of the church.

—A. B. Robertson, of Ashland, O., church, is now in the San Antonio Y. M. C. A. training camp, having enlisted for war work.

—W. E. Ellis, pastor at Paris, Ky., is being assisted in a series of evangelistic services by J. J. Castleberry, of Mayfield, Ky. A. L. Boatright is leading the music.

—H. H. Peters, Illinois State Secretary, reports the burning of a \$3,000 mortgage on the church home at Arcola, Ill. This indebtedness had burdened the church for many years. Pastor Frank E. Welton came to Arcola a year ago. Mr. Peters preached both morning

and evening on the day of celebration, which was May 12.

—Woodford county, Ill., was apportioned \$10,000 by the Emergency drive leaders, but raised over \$15,000. Guy B. Williamson is county chairman. This county includes among its towns Eureka and El Paso.

NEW YORK **CENTRAL CHURCH** 142 West 81st Street Finis S. Idleman, Minister

—W. F. Barr, dean of Drake University, is a candidate for the position of State Superintendent of Public Instruction.

—Walter A. Purdy, recently of Woodburn, Ia., is now leader at Mitchellville, Ia.

—Claude J. Miller, of Windsor, Colo., church, received a call to the work at Wellington, Kan., but declined the offer. The Windsor church has elected Mr. Miller as its pastor for an indefinite period.

—A union meeting of the Chicago ministers will be held Monday, May 27, at the Central Y. M. C. A. building, 19 S. La Salle St., at which meeting Rev. Martin D. Hardin, D.D., who has just returned from France, will give an address on "The Cry of the Crucified World."

—Arthur Dillinger, who leads the church at Salina, Kan., reports that his Seminary Bible Class has been doing genuine seminary work during the year, and that graduation exercises were held on Sunday, May 19. Two courses were taught by Mr. Dillinger, one on the Old Testament and the other on the New. Examinations requiring thorough knowledge of these subjects were given. Credits were given for courses completed.

—J. J. Cole has resigned at Findlay, O., after a pastorate of two years. T. C. Linger, a trustee of the church there, writes in terms of high praise of the retiring leader's character and ability. Mr. Cole will do some evangelistic and supply work, or may enter at once upon another pastorate.

—At the first annual convention of the East Central district, Illinois, which was held at Paris, May 7-8, J. C. Mullins, district evangelist, made a report of the results of his work during the last five months. One church was reorganized, one church debt lifted, three ministers located; additions to churches, 106; sermons preached, 100; money raised for state missions and services, \$343.64; other offerings to state missions, \$606.39; raised for church debt, \$5,024.75; raised for Men and Millions by direct appeal, \$1,500; total money raised, \$7,474.75.

MEMORIAL **CHURCH OF CHRIST** (Disciples and Baptists) 312 West 4th St. West of College Grove Herbert L. Whit, Minister

—W. T. Walker, the new leader at Mattoon, Ill., is cooperating in a union religious census being taken by all the town's churches, including the Roman Catholic.

—O. A. Hargis began his ministry at Greenville, Ill., May 1.

—Byron Hester, who leads at Chickasha, Okla., reports the success of a new method of observing Mother's Day: at the Chickasha church the offerings of the day were set aside for home missions, state and American. He writes: "For are not our mothers the queens of our homes, making them what they are?" The day was ob-

served "as our birthdays in honor of the mothers who gave us birth." Each pupil of the church school contributed to home missions as many pennies as he was years old.

—Albia, Ia., church raised for the emergency drive an amount equal to the entire apportionment for the county. The county's churches raised double their apportionment. C. C. Crawford leads at Albia.

—J. M. Lowe, who has been occupying the pulpit at Horton, Kan., for several months, has been asked to continue here permanently, but has declined, preferring to give his time to evangelistic work.

—University Place church, Des Moines, recently observed a "Keep the Home Fires Burning" afternoon, especially for the mothers, wives and sweethearts of the men in war service. The honor roll of 163 names was called and the latest news from the boys given. C. C. Severs, one of the church young men, recently died of pneumonia at Camp Cody. Charles S. Medbury, of the University church, is spend-

ing a few weeks in the Eastern cantonments, chiefly in Massachusetts. He will probably go to France in the autumn.

—F. M. Lindenmeyer has accepted a call to the work at Stanhope, Ia.

—Central church, Warren, O., Walter Mansell pastor, has added ninety-one members during the last year—a net gain of fifty-one; money raised for all purposes, \$19,599.28; for missions, \$3,160.15.

—Prof. E. E. Snoddy delivered an address on "The Personal and Institutional Element in Christian Union" at the recent meeting of the ministerial association of Transylvania College of the Bible.

—Cephas G. Shelburne, who has served as office editor of the Christian Courier, published at Dallas, Tex., for the last eight years, has accepted a position with the Christian Board of Publication, St. Louis.

—L. Guy Ament, pastor at Lufkin, Tex., is now in Y. M. C. A. war work. George H. Morrison, also of Coleman has resigned his pastorate to do war service in Louisiana.

Disciple Ministers on World War

W. F. Rothenburger, Springfield, Ill., States the Big Task of Religion Today

"One of the chief tasks of religion is to preserve the faith of the world in a living God in the midst of the world war. All the finest and most sensitive qualities of the race tend to be discounted by the brutalities of the conflict and religion is the only agency which can save them from decay."

Lloyd H. Miller, Detroit, Mich., Believes War Saved From Industrial Conflict

"This war, in my opinion, has been an agency that has prevented a conflict between capital and labor. Commercial and industrial conditions previous to the war were not right. There were too many people too rich and too many too poor. The weaknesses of our industrial life will be discovered and its problems solved. I would not be surprised to see the government take control of many of the things upon which the people depend. Men will not be permitted to make money on necessities. The time has arrived when railroads can no longer give service and pay dividends on watered stock."

C. C. Morrison, Before American Cannery Association, Says War Represents God's Cause

"It is not our cause, it is not America's cause, it is not Great Britain's cause, it is not France's cause, vitally as these all are related to this great cause, for which so much blood and treasure are being given; it is the cause, not of a mere abstract righteousness either, not of a mere hollow justice either; it is the cause of none else than Almighty God Himself. And if it be His cause, then I take it that you will agree with me that He must be counted into it, that we must look to Him and that we must count upon those imponderable resources which lie back of food, back of munitions, back of strategy, back of all human wisdom; we must count those vast imponderable resources of Almighty God into all our plans in order that the great victory may at last be truly and profoundly won. In an hour like this there is no attitude that is adequate for

us except the attitude of deep religious consecration. I do not care what your creed may be, to what church you may have affiliation or whether you have affiliation with no church, the religious instinct is in the soul of everyone of us. The religious faith that looks toward God in the hour when we need Him most is a thing that no man can root out of his soul by whatever atheistic device he may use. But in an hour like this, therefore, our task, our duty, our privilege is to bring the whole task of winning the war, of making the world safe for democracy and of building a democracy that will be safe for the world—our task is to bring it all to the very lap of God and bind the whole round earth with golden chains about His feet, for only thus can we know the glow and glory of the triumph that He waits to give us. In an hour like this, therefore, I think that we ought to know that America's men are fighting not for any selfish end, not for any aggrandizement of their own, but they are fighting for God. They are ready to fight and they are ready to stop fighting. It is not that we want to continue in this warring state longer than is necessary to see this thing through, until this viper, this monstrous thing that has been nursed at the breast of modern materialistic society has been forever slain."

Claude E. Hill, Chattanooga, Tenn., Declares, "If the Church Fails, America Will Fail"

"The hour has come for the men of America to get under and behind and in and on the institution which more than any other has made and sustains American institutions, American laws, American customs. The ideals of our republic are Christian ideals. The sentiments of our republic are Christian sentiments. We are fighting now a great fight for the very thing the gospel of Christ stands for—Liberty. If the church fails, America will fail, humanity will fail. The hour has come, has fully come, when every man who stands for the principles and purposes, for the ideals, of the gospel of Christ, to line up with the church, commissioned of God to carry these principles to the ends of the earth."

—Ben M. Edwards, of Texas Christian University, Ft. Worth, was awarded a gold medal and \$50 cash as the winner of the Texas intercollegiate prohibition contest for this year. Mr. Edwards is preaching at Vernon, Tex.

—Dr. Ellsworth Faris, of the University of Iowa, has again received promotion there. His new duties do not require teaching on his part, but merely research work. He being Director of the Iowa Child Welfare Research Station established for the study of normal children.

—Professor W. C. Bower, of Transylvania College of the Bible, has been continued as the official representative of the Disciples of Christ on the Sunday School Council of Evangelical Churches, an organization representing thirty denominations. He is also continued as a member of the International Lesson Committee.

—J. J. Hutchison, recently of Grand Junction, Colo., is now leading at Calvary church, Missoula, Mont. Mr. Hutchison is a Christian University man.

—Harold F. Humbert, a graduate of Eugene Bible University, at Eugene, Ore., has been elected to the position of Oregon State Bible School Superintendent by the Interdenominational Association.

—The church at San Dimas, Cal., has decided to dispense with a pastor for the remainder of the war and devote the salary of \$1,800 a year to charities. A. Roodhouse, who has served this church as pastor, has accepted a call to work in France. The Sunday school will be continued and a Thursday evening church service will be held at which laymen will preach.

—H. A. Denton, pastor at Valparaiso, Ind., reports the death in the Christian Hospital of that city, of James A. Bennett, Disciple pastor and evangelist for twenty-five years. Mr. Bennett lived in Michigan, and hoped to return to his family there soon, having been in the hospital for three weeks; for a time he improved in health, but he passed away suddenly on April 6. The funeral service was held at Valparaiso, being in charge of Mr. Denton. His body was taken to Hartford, Mich., for burial. Mr. Bennett was born in Illinois in 1870, and began his active ministry at Griggsville, Ill., attending Eureka at that time.

BOARD OF MINISTERIAL RELIEF COMPARATIVE FINANCIAL STATEMENT FOR SEVEN MONTHS TO MAY 1ST, 1918

	RECEIPTS			
	Churches	Schools	Ind. & M. & M. E.	Estates
1918.....	\$14,989	\$3,625	\$2,944	\$2,300
1917.....	11,897	3,633	2,110	1,250
	\$ 3,092	\$ 8*	\$ 834	\$1,050
	Annuities	Int. & Rent	Misc.	Total
1918....	\$ 360	\$2,878	\$1,525	\$28,562
1917....	14,500	2,276	1,076	36,742
	\$14,200*	\$ 602	\$ 449	\$ 8,180*

*Loss.

While the loss in annuity receipts is so marked that it creates a loss in total receipts, there is a gain in regular receipts, i. e., money available for immediate use, of \$4,321.

Relief payments have advanced from \$14,913 to \$17,261, a gain of \$2,348, and the Roll from 150 to 163, with five more added May 1st.

Ministers' dues in the new Pension System have been received to the

**The Observations
of Uncle Barak.**

**Vun lone tater
out of ten! Vy
gootness
me, how
can a man
be mean
enough
to gif
less?**

amount of \$3,252.31, which of course is additional to the amounts in the above statement.

In seven cases of extreme need, small additions were made to the monthly payments of our Veterans. Not the money in our hands, but the faith in our hearts, justified this increase and the addition of new names to the roll.

W. R. Warren, for nearly six years Secretary of the Board, was elected President to succeed A. L. Orcutt, who died April 15th.

BOARD OF MINISTERIAL RELIEF.
Indianapolis, Indiana.

For the completion of the publicity files of the Men and Millions movement, I am needing two copies of THE CHRISTIAN CENTURY for July 5, 1917, and one of October 18, 1917. For the first copies that reach me I will pay 25 cents each. W. R. Warren, 627 Lemcke Bldg., Indianapolis, Ind.

CHILDREN'S DAY, JUNE 2

Children's day is the first Sunday in June each year. The new program this year is entitled "The Spirit of Children's Day." These programs will be furnished free to all Sunday schools taking an offering for foreign missions. Order supplies at once, giving average attendance. Last year nearly four thousand schools made an offering on Children's day, and the amount given was \$108,000.

The Foreign Society maintains thirty-one Sunday schools in Manila, P. I. The average attendance each Sunday is over 1,200. The average attendance of all our Sunday schools in and around Laoag, P. I., is 1,250. The Children's day offerings have helped to organize 306 Sunday schools on the foreign field. The total number of pupils in these schools last year was nearly 25,000.

The Sunday school at Cameron, W. Va., last year had an average attendance of four hundred and the offering was \$700. This was an average of \$1.75 for each pupil.

The Foreign Society has designed a new Children's Day Missionary Service Flag. This flag has a blue background with a white cross in the corner and a red field. Inside the red field is to be placed a white star for a missionary or a minister sent out from the church. A white seal for a Children's day offering will be given. This makes a very beautiful combination.

Give A Tithe of Your Income

For a week or month to the Children's Day offering, June 2d. \$150,000 is greatly needed. Give our fine new program.

FREE SUPPLIES ARE NOW READY

Programs, coin pockets, leaflets for teachers. State average attendance of your school and order supplies at once.

Send All Orders to

Foreign Christian Missionary Society
Box 884 Cincinnati, Ohio

The aim for Children's day this year is \$150,000. The Sunday schools this year are asked to make their own apportionments, instead of having an apportionment by the Society. It is hoped that all of the schools will average at least \$1.00 per member for foreign missions.

There are six Sunday schools that are now living links, giving \$600 a year for the support of a missionary. It is hoped that a number of new living links will be enrolled on Children's day this year.

A beautiful hand-made, silk missionary Service Flag will be awarded to each school that averages \$1 per member. The war emergency this year should cause every Sunday school to make its greatest offering. Unless this is done, it will be impossible to relieve the great strain and distress on the foreign fields. Every Sunday school should mobilize its entire membership on this great day.

FOREIGN CHRISTIAN MISSIONARY SOCIETY,
Box 884, Cincinnati, O.

NAMING THE JOINT MAGAZINE

In response to the growing sentiment among our people for a closer and more sympathetic co-operation in all of their organized life, plans are about completed for launching a joint magazine. The Tidings, The Intelligencer, The Home Missionary, Business in Christianity and the Christian Philanthropist will be merged to form the foundation for this new unified publication. The Ministerial Relief Board, The Educational Board, The Temperance Board and the Unity Commission will all join, making the new magazine representative of all of our organized activities.

The committee in charge of working out the details are exceedingly anxious to secure the right name for this new magazine. They want a name which will embrace every phase of the Gospel ministry in every land, one that stands for a united, universal, evangelical ministry. We invite our brethren, men, women, boys and girls to suggest a name. The only prize we offer is the blessing of the consciousness of having suggested a name for what, we believe, will prove to be one of the most useful publications among us.

Send your suggestions to the Secretary of the Joint Magazine Committee, in care of National Benevolent Association, 2,955 North Euclid Avenue, St. Louis, Mo.

BEST BOOKS

SELECTED BY CHARLES CLAYTON MORRISON

The Background of the War

Europe Since 1815

By Charles Downer Hazen

The author starts where Napoleon left off, at the Congress of Vienna, and comes down to and explains the situation out of which the present war has developed. The style is fresh and attractive, the matter authoritative, the scope widely inclusive. The author has paid fully as much attention to economic and social as to military matters, and has simplified his narrative by considering one country at a time for considerable periods. Europe's relations to her colonies and to the United States are also considered. There are fourteen maps, "the best set of maps," says Professor Scherville of the University of Chicago, "that has ever been incorporated in this kind of a volume."

(Add 10c to 18c postage.) \$3.75 net.

The Diplomatic Background of the War

By Charles Seymour

Professor in Yale University

A remarkably graphic and fascinating story of the maneuvering and manipulating of European politics since 1874. It interprets the essential *motifs* of the several nations with unusual lucidity. No important diplomatic incident is overlooked. The reader feels that he is being piloted through the labyrinth of European political mysteries by a guide who speaks as one acquainted with inside conditions. It is a story worth reading and the narrative grips like the climax of a novel.

Impartial, Clear and Logical

(Add 8c to 14c postage.) \$2.00 net.

The German State of Mind

German Philosophy and Politics

By John Dewey

This book gives the unprofessional reader a succinct notion of the development of classic German philosophy from Kant to Hegel. Technical details are omitted, while the ideas that are significant for the history of culture are emphasized. It shows how German thought took shape in the struggle for German nationality against the Napoleonic menace, and how profoundly that crisis affected the philosophy of morals, of the state, and of history which has since that time penetrated into the common consciousness of Germany. The reader should have at least a college acquaintance with the history of philosophy.

Not a mere book—it is a searchlight!

(Add 6c to 19c postage.) \$1.25 net.

Out of Their Own Mouths

"Out of their own mouths the vandals may be judged." A terrific indictment of Germany by the Germans themselves. This book proves conclusively the identity of the aggressors in the War by translating letters of German leaders, speeches in the Reichstag, official documents and hundreds of unofficial statements by Germans.

(Add 6c to 10c postage.) \$1.00 net.

Christine

By Alice Cholmondeley

"Whether fact or fiction, Christine is unique among all the books evoked by the great conflict."—*Boston Herald*.

(Add 6c to 10c postage.) \$1.25 net.

The War and the Christian Conscience

The Outlook for Religion

By W. E. Orchard, D. D.

This is the kind of book that no man can read and straightway forget. The volume may be laid on the shelf, but the author's thesis will haunt the soul of any Christian until the soul comes to some terms with the issues that are raised. No such analysis of religious conditions produced by the war has yet appeared. "In my judgment," says the editor of *The Christian Century*, "it is the great religious book of the war period up to date. It must either be accepted or refuted. I wish every *Christian Century* subscriber would read it."

(Add 6c to 12c postage.) \$1.50 net.

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By Harry Emerson Fosdick, D. D.

A clarion call to those whose spiritual and moral vision is confused by their inner unpreparedness for war. This book takes a point of view opposite to that of Dr. Orchard in "The Outlook for Religion."

(Add 4c to 8c postage.) \$0.50 net.

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SON THE WAR

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Among the numerous collections of war poetry, this of about 130 poems, stands out for its completeness and distinction, and from the fact that it contains important poems by important authors which have not been accessible to other anthologies, including the best recent works of Kipling, Galsworthy, Masfield, Henry van Dyke, Alfred Noyes, Allan Seegar, Rupert Brooke, Vachel Lindsay, Josephine Preston Peabody, Robert Bridges, and many others.

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Fitzwater Wray

James Douglas, in the *London Observer*, says: "Some unknown man of genius who calls himself 'Fitzwater Wray' has translated the supreme novel of the war and here it is in its divine simplicity of truth, undraped and unbedizened. Truth, of course, is the summit of satire, the apex of irony, and this journal of a platoon is the nude truth of war as it is seen by a common soldier who is also an artist and philosopher."

(Add 6c to 10c postage.) \$1.50 net.

With Our Soldiers in France

By Sherwood Eddy

There is a vividness about Mr. Eddy's story that has all the characteristic virtues of the newspaper man's report and a seriousness of mood possible only to one accustomed to deal with the deeper problems of character. There is not a flippant sentence in the book.

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A Theology for the Social Gospel

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The social gospel has become orthodox. It is an established part of the modern religious message. But our systematic theology has come down from an individualistic age and gives no adequate support to those who want to put the power of religion behind the teachings of social righteousness. Theology is, in fact, often a spiritual obstacle. It needs readjustment and enlargement. The social gospel means a wider salvation.

When the war ends this book will provide the keynote of religious reconstruction.

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The **TWENTIETH CENTURY LESSON QUARTERLY**

For Adult and Young People's Bible Classes

Edited by Thomas Curtis Clark

Makers of the Quarterly:

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William Dunn Ryan**

**Herbert L. Willett, Jr.
Prof. W. C. Morro**

The governing purposes in the preparation of this new Lesson Quarterly are two: (1) To afford all necessary aids for a thorough and vital consideration of the International Uniform Sunday School Lessons; (2) To edit out all features of conventional lesson quarterlies which are not actually used by and useful to the average class. This quarterly will be based upon many years' experience of the makers with the modern organized class.

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Getting Into the Lesson. This department will be prepared by William Dunn Ryan, of Central Church, Youngstown, O., who has one of the most remarkable schools of adults in the country. Mr. Ryan will present the backgrounds of the lesson.

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